

To all our Friends and Brethren, at the severall Monthly and particular Meetings; in and throughout the County of York

GREETING,



WEE your Friends and Brethren, who are Assembled together in the fear of God, to consider of the affaires of the truth in relation to our Christian Society in the County aforesaid, have under our tender and Christian Consideration the great Love Mercy and Favour of our God, in making known unto (with many more) the way of Life and Salvation, in and the Blessed Appearance of our Lord and Saviour Jesus Christ, who by the discoveries of his Light, Grace and Holy Spirit, hath not only given us to see vanities and wickedness of this present World, but also through Faith in him, by the Glorious power and vertue of his Spirit and goodness; he hath in a measure gathered a Remnant out of those vanities, defilements and pollution wherein the World lyes, to walk with him in that Divine light and Heavenly way which has always been the *Path of the Just*, and wherein the Faith to God do find great peace, comfort and satisfaction in him, having been secretly touch't and inwardly wrought upon by his power and Spirit, not only the mortifying of Sin and evil, but also to the Quickning and raising up of soules of many unto newness of Life, and so are thereby brought into a capacity of worshipping and serving God; *not in the oldness of the Letter, but in the newness of that Spirit and Life*, wherein acceptance with the Father is known, whereby we are brought into a spirituall fellowship and Communion with him the Son of his Love, and are made living members, of that Spirituall body whereof Christ our Lord is the head, who is to have the Rule and preeminence in the Church, that so every member therein may be acted and govern'd, by power and strength to the praise and glory of God and mutuall comfort of another.

Yet in as much as we have all one common Enemy, to watch against whose temptations does endeavour to ensnare the weak and (if possible) by his subtilty and shrewdness to overcome many (whom the Lord by his grace and has been assisted withall) and draw them back again, into those vanities and defilements which they have formerly been subject to, and which the Lord is continually fighting against; therefore it is very necessary for every one

ath known and experienced the goodnes of the Lord in order to call and gather them out of the ways of the World, and his heavenly hand to be stretched out for their help and deliverance, that they be very carefull and watchfull in their ways, that the enemy prevaile not again upon any of them to darken their mindes, and bring them back into folly and vanity, and make them subject to that power and spirit of darknes, whereby their minds may become alienated from God; and their understandings veiled, so that its possible, they may return again, into the practise of those things which they have formerly been addicted to, and which once they have been sensible the Lord by his Spirit hath testified against, and reproved them for, as also its possible that such may be too prone, to admit of, or otherwise Indulge, such things not only in themselves, but also amongst their Children and Families, which in the time of their first Convincement, they durst not allow of, nor are they to be allowed of in our Christian society.

Therefore, we being thus sensible of the great love and kindness of our God, towards his people on the one hand, and of *the wiles of the Enemy*, of the other hand, and being Jealous that but too many (especially in a time of outward ease and Liberty) who have profest the truth of our God, and have outwardly walked in society with us, both have been and still may be, not so Cautious, diligent and circumspect as they ought to be, upon diverse accounts: And also having under our Consideration the many Living, sound, wholelom and Christian testimonies, Cautions, Admonitions and directions which have formerly been from time to time, and upon severall occasions given forth by our ancient Friends and Brethren, who have Labour'd amongst Us, *in the word and Doctrine*; As to the Counsell and advice of our Friends and Brethren Recommended unto us at sundry times, and in divers Letters and Epistles from the Yearly Meeting at *London*, desiring Friends care in the matters and things hereafter mentioned; As the revivall of the former testimonies, cautious advice and directions as aforesaid, and in order to stir up Friends in their severall and respective monthly and particular meetings, unto a holy care and diligence in these respects: We have and it to be our place and duty at this time in the love of God, and under the free exercise, of his divine Grace and Goodness, wherein the Lord is pleased to bless us, with many more of his Children and People, to recommend the following particulars unto all our Friends and Brethren, at their severall Monthly and particular meetings in the County aforesaid, and by way of caution and brotherly advice; in the same Love, we do tenderly lay these things before you, Questioning your Concurrance therewith, in this our holy and Christian concern for the Glory of God and comfort of his People.

First, It is desired that all such as profess the truth of Our God, and themselves to be members of that body, whereof Christ our Lord is head; Be very

Carefull, and diligent in their severall places, at seasonable and convenient time to meet and Assemble together in the Name and fear of God, to wait upon and worship him in Spirit and truth, according to Divine Institution, and that none grow careless or negligent therein, so as to forbear to meet together as aforesaid unless they have some urgent occasion to hinder them; and that Friends in their coming together have regard to meet in due time, and as near all together as well can be, and when so met; that every one Waite, to be gathered in mind and Spirit near unto the Lord, that so, they may be exercised in that which is Heavenly and pure, to the praise and Glory of God and mutuall comfort one of another, and in their severall exercises, that they be very carefull to keep out of all form'd and Affected notes, and sounds, that do not purely spring and arise from that life and birth which has acceptance with the Father, and where any such persons as profess the truth are found, to be either negligent in meeting together, or in coming in due time, or otherwise do give any just occasion to any in the matters aforesaid, that such be carefully spoken to, and dealt with by way of Caution, Advice and Admonition, and other such Christian, and regular proceedings as in the wisdom of God may be seen convenient.

Secondly, That all such Friends as have any publick Testimony, or Service in the Meetings or Assemblies of Friends; Be very carefull and watchfull that their Ministry and service stand in that Divine wisdom, Spirit and Power, which truly reaches, and Informes the minds and understandings of people in heavenly and Spirituall things, as also in that which edifies, builds up, and confirms the heritage of the Lord in that which is Pure and Holy, that so such as speak may speak as the oracles of God: And those that minister may do it as of the ability that God giveth, that God in all things may be glorified through Jesus Christ, and as it is both a High and holy calling, so to Minister from God to people, it is absolutely necessary, and we do advise, that all such as be exercised or concerned therein, be very cautious in their Words, and Testimonies, and that they speak the things which becomes sound Doctrine; in gravity and sincerity, recommending their Testimonies to every mans Conscience in the sight of God, as also, that they be watchfull and carefull in their wayes and practice that their Lives and Conversations may answer their Testimonies; *And such as becomes the Gospel, and in all things shewing themselves patterns of good works, in Doctrine, Incorruptness, Gravity, Sincerity, Sound speech, that cannot be condemned:* That those who are of the contrary part may be ashamed, have no evill thing justly to say of them, and that none be found to concerne themselves in publick Testimonies amongst Friends, acting in their own will or wisdom, and not in a Holy Subjection to the power and wisdom of God, nor proceeding in a forward unqualified manner, speaking words without true knowledge, or not becoming sound Doctrine, nor meddling with things they understand not.

and not, to the griefe and trouble of Friends ; but that all such as are, or may be concern'd in the *Work and service of the Gospell*, may in all things endeavour to shew themselves approved unto God and his People, in that which is pure and holy, to the praise and Glory of him that has called them unto that excellent work, and also to the help, comfort, and edification of his People.

Thirdly, That all such as professe the truth be carefull to keep to the plain and single Language unto all people, And that parents do not by any means, Indulge their Children in speaking to either of them in the plurall number, nor in any other matter contrary to truths Testimony ; nor allow them the Liberty of those sports and plays which viciate their mindes, and corrupt their manners, but traine them up in the fear of God, Restraining them from evill folly and vanitie, and as much as in them Lyes cause them to abide in their minoritys to read the holy Scriptures of truth, And such books, are profitable : And to frequent the Assemblies of God's People ; and bring them up in the Nurture and Admonition of the Lord ; *That so they may grow up, as a Generation to serve the Lord in their day* : And that none go into, or be found, in the Vain and Gaudy Habits, Dresses, Attires, nor Foolish, tick Modes, and Fashions of the World ; either in Apparell, Furniture, or other superfluities whatsoever, nor Joyae with any in observing and keeping the Feasts, Feast-dayes, banquets or vain customs of the World, but that all keep both in Habit and Practise every way, unto that Decency, plainness, verie and moderation which becoms the Truth, and as People professing the Gospel of our blessed Lord : And where any fault, defect, or misdimenour appears, and is manifest amongst such as profess the truth, in these respects, any other : It is desired that such Persons be duly Cautioned, Warned, Admonished, and dealt with by honest Friends, in such manner as in the wisdom of God, and according to Truth's order may be seen convenient.

Fourthly, That all such as professe the truth, be carefull in their dealings and concerns amongst men ; that they be not forward or Lavish in praising and commending their wares and merchandizes beyond the reall and true de-
 ; That they be cautious in their words, and expressions upon every account ; And that they be punctuall in performing their promises, And *that every year, be year, and may say in all their Conversations* : That they endeavour both in their discourses and conversations to dwell in offensively under the governance ; and *as much as in them lies labour to live peaceably with all men*. And if any differences happen to fall out one amongst another that care be taken to lay the matter before freinds in due time, in order to be heard and cleared by them, And that none do forwardly engage themselves in suites, or controversies at Law with any others, But upon Just and Righteous grounds, with good advice and deliberation, And none Lanch forth or go into

greater matters, bargaines dealings and concerne in the world then they are able to mannage well ; and honourably go through with good credit and reputation ; Nor contract such debts, As they are not capable to make good and punctuall payment of in due time, But that in all things friends may endeavour to keep, in such a holy ; Just, Righteous, And self denying way and method, in all their dealings and concerne whatsoever, as may tend to truths praise and their comfort, And wherein any thing of the contrary is found, in any of these cases or any other where truths reputation is or may be concerned, It is desired that friends have a watchfull and carefull eye, in due time towards such, to advise, caution admonish reprove and deal with them in a regular and Christian way, That so (if possible) a stop may be put to all such proceedings as may in the least be hurtfull or of an ill report, And if any have, already gone too far in contrasting further or greater debts, then they are capable of discharging : That such be advised by no means, to abscond themselves, nor flee from Justice, But yeild up what estate they have to the creditors towards payment of their just debts, as also offer up their bodies to the Creditors, unless they will be pleased to give them leave to be at liberty to labour for more, towards their releif, and further Satisfaction or payment of their debts, And if any person that professes the truth do refuse or neglect to take the advice and counsell of friends herein (or in any other matter of this or the like nature or tendency) that such may be dealt with in due time even as the nature of the fact may require, in order to clear the truth of such aspersions, as may arise through such persons acting contrary to Justice, reason and equity, and the advise of friends in those cases.

Fifthly. That all such as profess the truth be very cautious in their proceedings relating to Marriage that their eye be not so much to the world and worldly ends, as unto the Lord, and the concurrence of his grace and goodness, in all those concerne, that they be not hasty or forward in making such proposals to any but with good advise, caution, and deliberation ; and when (after) such proposals be made and are not Imbraced that there be a waiting patience for some reasonable time to see what may be effected or done therein before there be attempts made, of such proposals to another, That so no may be found in such Levity and unconstancy, as is manifest in the world, running hastily from one person to another : And that before any such proposals be made, That the parents, or such as have those persons in tuition or Guardianship (if any such be) be first spoken to, And their consent obtained therein (if possible) and also that widdowers and widelows be not so forward in making or accepting proposals, of Marriage again after the decease of former wives or husbands, but that there be some Considerable forbearance in those cases : And that care be taken before any such widdow

or widows be permitted to marry again, or consent be given thereto, That such provision and settlements in temporall things be made and done for the former Issue, Child or Children of such deceased husband or wife, as shall be seen and appear to be fair, just, honest, and reasonable: For the preserving of love peace and unity in families, and amongst relations; as also for preserving the Rights of Infants, and thole in minority, from being wasted and spent contrary to reason and equity: And that due examination be made, touching the clearnesse of all parties concerned before consent be given, according to former advice, and when any marriages are accomplished or solemnized amongst friends, that they be performed in the fear of God, and in a grave, sober, devout, and solemn manner; before severall witnesses, And Attested, Certified, and Recorder, according to former advice. And that friends be carefull at such times to keep out of the forms, modes, and customes of the world in feasting and other superfluities, as also in Riding or going in great companies together in a vain splendor, or wanton manner, and that care be taken amongst such as profess the truth, (as much as possible may be;) that none that make profession of truth, do concerne themselves, in matters of marriage any way, or in making proposalls relating thereunto, with such as are not friends, or reputed to be of our society, nor walk in fellowship with us in the grace and spirit of Christ, and that none marry or go about to endeavour the same without the consent, or contray to the order and practice of friends.

And where any are found, to err or go aside in these respects, contrary to the advice and counsell of friends, and to that Righteousnesse self-denyall purity plainness, and decency which becomes true Christianity and a people possessing Godlinesse and vertue, or that do concern themselves, in matters of marriage with such as are not friends nor own'd to be of our society or do marry without consent and contrary to the order and practice of friends, that in all these cases or any of them, let such be spoken to, advised admonish'd and dealt with by friends at their particular monthly meetings, even as the nature of the fact may require, and as in the wisdom of God and according to this order may be seen convenient.

Sixthly, That all such as profess the truth be carefull to keep up their testimonies against that great oppression of Tythes, and other Impositions which the Lord by his Spirit doth testify against; and are contrary to the Glorious liberty, and freedom of the gospel dispensation; and that true records be kept of the suffering of friends in those cases (and all other) upon truths account, in every monthly meeting and an account thereof fairely transcribed be brought up once every year (at least) to the quarterly meetings to be recorded there, and care be taken in every particular meeting to nominate one or two faithful friends to attend each monthly meeting, as also that each monthly meeting

do take care to nominate and appoint one or two such faithfull honest weighty and discreet Friends to attend the quarterly meetings as are in good unity with friends whose service may be to God and his people, and are capable to represent that monthly meeting they do appear for, in giving judgement of things relating to truth and in doing and manning business relating to our Christian Society at the quarterly meeting.

And, Lastly, as we desire that these particulars may be taken notice of and observed amongst friends in their severall places and stations. So to the Intent that some care may be taken And Method used therein every way as the nature of the thing may require. It is agreed that a record hereof be kept in the Quarterly meeting books, And Coppys of same be sent to every monthly meeting in this County, and we do advise and desire that it may be recorded there, and enquiry made at the monthly meetings as occasion touching friends care about the things herein contain'd, And that Coppy hereof be sent to be read in every particular meeting, And that every monthly meeting take care to nominate and appoint two or more honest sober weighty and discreet friends in every particular meeting to take care in the matters above-mentioned (some for one thing and some for another) as friends find a freedom and willingnesse in their minds to undertake the same, and friends in the wisdom of God at the severall monthly meetings shall see convenient, That so in the spirit of love and meeknesse friends may advise, Caution, Admonish, reprove, and deal with such persons as profess the truth, and do not answer the principle, and testimony thereof in their lives and conversations, nor walk according to the advice, and Counsell of friends in the respects, in a sober, holy, plain, and Godly manner as becomes a people reformed in principle and practice; from the errors vanities and superfluities, of the present world: And that friends at their severall monthly meetings, do speak or write to such friends, as shall be so appointed, desiring their care in the premisses, Recording their names in the monthly meeting books, who they are in every particular meeting that are appointed and willing to take care in such things, and that if upon their advice, caution, reproof or admonition such person or persons shall happen to refuse, or neglect to take notice thereof so as to demean themselves, as becomes the truth, and the professors thereof. That in those cases the persons so appointed do take care as aforesaid to lay the matter before friends at the monthly meeting they belong to, that so the persons may be dealt with according to truths order, as the nature of the fact may require, And as in the wisdom of God may be seen convenient. That so in all things relating to our holy fellowship and Christian society friends in their severall places, may keep in that Righteous pure holy decent

sanctified state and order, in principle doctrine, devotion and conversation every way as becomes the Gospel of our Lord Jesus Christ, And a people professing the same; That God over all who is rich in his mercys favours and blessings to us every way, may have the glory and praise who is worthy for ever and ever. Amen.

**Given forth at Our Quarterly Meeting held at York,
the Twentieth day of the First Month, 1690.**

**Signed by the Order, and on the behalf
of the Meeting by**

Thomas Hammond.